THE PACIFIC

VOL. LVII. BERKELEY AND SAN FRANCISCO, OCTOBER 3, 1907. No. 40

Pac Theo Sem
Reading Room

SUNDAY AFTERNOON.

With every rising of the sun
Think of your life as just begun.

The past has shriveled and buried deep
All yesterdays. Then let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but today,
Woo it, and teach it to obey

Your will and wish. Since time began,
Today has been the friend of man;

But in his blindness and his sorrow
He looks to yesterday and tomorrow.

You and today! a soul sublime,
And the great pregnant hour of time,

With God Himself to bind the twain!
Go forth, I say, attain! attain!

—Selected.

THE PACIFIC

Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the Pacific Coast. Subscription price $2 per year.

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THE SALOON HAS SEEN ITS BEST DAY.

That the temperance forces are waging a winning battle against the saloon is evident in many ways, and from various sources. A recent editorial in the Wine and Spirit Gazette, a leading representative of the liquor interests, under the caption "A Warning: Fanatical Proscription Winning Its Way," says:

"The license system is in peril and the business interests dependent upon its perpetuity are threatened with disaster.

"The new wave of restriction and proscription gains its impetus in the South, where the negro question haunts the white citizens unceasingly, and race hatred dominates all the relations of life.

"The growth of the no-license area in the South is phenomenal."

After setting forth somewhat in detail the progress of the reform, the editor asks "What is being done to turn back the destructive tide?" His answer is "Practically nothing," continuing in that connection:

"Meet in convention, have a good time, resolve, and go home.

"Run a literary bureau whose literature only reaches the already convinced.

"The wine producer resolves in his interest.

"The distiller resolves in his interest.

"The brewer is for the brewer; and the wholesaler wants the whole thing, and there you are.

"The common interest and the common cause are neglected, while the crisis is here and destruction impends.

"The Texas brewers were indifferent so long as remote counties were voting dry, because they could sell in the center of population.

"The Georgia brewers thought that the dry wave couldn't strike their territory, but it did.

"The complacent stupidity of these people was marvelous!"

The article goes on then to forecast the future as follows:

"When the majority representation in the Georgia legislature represented dry counties, Georgia enacted prohibition.

"Texas will follow suit. Tennessee, Kentucky, Mississippi, and other Southern States will fall in line.

"The next line of battle will be in Washington, in the United States Congress.

"The Southern representatives will be controlled by their prohibition constituency, the senators the same; the representatives of the Northern prohibition states and no-license districts being in the majority, all revenue and interstate commerce laws will be in line with the prohibition policy."

As to the anti-saloon policy the editorial says in conclusion that it is "intelligent and consistent." As to the opposition, it is said that it has no policy, "is disintegrated, chaotic," and that the gift of prophecy is not required to declare the result. Nevertheless the final question is, "Gentlemen of the trade, what are you going to do about it?"

That there is considerable alarm in the ranks of the liquor forces has been evident for some time. One of our exchanges says that they are panic-stricken. The situation among them is not yet so bad as that; but without doubt many see the hand-writing on the wall, and are hoping to avert the doom of the saloon by the granting of measures that may placate somewhat some of the forces arrayed against it. It is safe to say that the saloon has seen its best day, and the people of our land its worst day.

THE NEW SOUTH.

Reports of travelers and articles from magazines are giving to the people of our country some little idea of the wonderful progress which is being made in the Southland. Northern enterprise, and northern views of the dignity of labor, have perhaps slowly but surely found their way into the South and been welcomed there by the best spirits; and so a mighty change is in progress. Cities are growing rapidly in population and especially in wealth. Statistics are given which show that the wealth of the South is increasing at the rate of over seven millions a day. The fact that the temperance reform is so general in this part of our land which has such a store of undeveloped resources is one that should fill every patriot's heart with joy. It will make more safe and far more useful the immigration from foreign lands which the people of this section are now so eagerly seeking. We may also gladly hope that this movement will make the serious problem of lifting up the growing negro population more easy to solve. It was good to see in the Jamestown Exposition the evidences of that progress which through the help of the schools and colleges of the A. M. A. the colored people are making. One who saw their large building when the exhibits were just beginning to be arranged must feel sure that when completed it would be a credit to those who have labored so long underground, as it were, in their homeland. We quote from the Home Missionary of September these words about the New South: "Staid old Southern villages have been transformed in a generation and some in a decade into busy manufacturing towns. New cities have sprung up as if by magic from the valleys and plains, echoing the call of the new South to the new life of industry and energy which is already transforming both the visible and invisible conditions of existence. To man these mills and fill these towns the native people from the hills and plains have come, and, with their exodus to the cities, new problems have arisen both in country and town. One of these is the scarcity of labor in the cotton fields and in all agricultural pursuits. The negro laborer is needed and paid better by the great construction and mining enterprises. The white population is thronging the town and city for the larger opportunities of the business

world. The Rural South is being deserted for the city." Speaking of the negro the writer says: "Negro shiftlessness, crime, ignorance and presumption are unpleasant facts. Perhaps he does not always get justice and his virtues may be forgotten in the presence of his racial failings, but underneath all the race bitterness and false philosophy lies a kindly, generous purpose which will finally work out the salvation of both white and black."

WERE I A LAYMAN.

The Meditations of a San Francisco Pastor.

What would I, a minister, do if removed from the limitations that belong to me now, from my opportunities also, and should receive some morning in their place all that belongs to a business or some other professional career?

Were I a layman what would I be and do? The question is real. The answer shall be serious.

I should, to begin with, avoiding the eccentric and abnormal, set out for the development of a balanced character, such as man and society must have in order to remain right side up. The Bible affords a symbol of such in the cubiform city of the Revelation. This is a type of the square man; he is a cube and therefore as to equipoise always right side up, with every surface of character proof positive of five other surfaces of equal dimensions. His public life co-ordinates his private life, his individual his social life, and so on, the sum of all being a character lying four square, breadth, length and height all equal, good to see and safe to trust.

A cube may be less handsome than a pinnacle, but it cannot fall. Turned over it is just the same. The pinnacle in society is not worth so much as the cube, for society needs character that cannot collapse.

This, then, is what I would like to be, always found right side up, and, in order to maintain such fine balance, I would strive to keep the six surfaces of my character in equal proportion. These surfaces would be: The domestic and social, the civic and industrial, the intellectual, the religious and ethical, the foundation in faith, the outlook of hope. The first with its ideal home and associated life; the second, with my duty to the state and my share of the world's work; the third, my study, intellectual occupations and companionships; the fourth, my faith in action, my Christian and social service; the fifth, my foundation, my secret life with God; the sixth and upper one, my hope of immortality. These are the surfaces I would try to keep in equal maesure, and the solid contents of the cube so formed would be my life.

Considering the first of these, I would undertake to serve my generation through the power of the good home. There was no civilization before the human race was set in families, and there would be none should home and family disappear. Home is the darling of liberty. At the fireside the light of patriotism is kindled. Home rocks the cradle of every virtue, and without home the grace of hospitality is a starving orphan doomed to die. It means nothing good to society, this multiplication of clubs and fraternities. A boarding house may perform a useful service but it is only for emergencies, a shelter for those who pause by the way. It is not normal. Its very name is without resonance. It no more makes a home than putty makes a bell. Therefore every well-ordered, happy home, refined, hospitable and Christian, is a means of grace for society, a dynamic for civilization, and therefore, having the permanence of location possible in a layman's life, I would stand for such a home. It might not be large; size is not important. It might not possess great elegance; simplicity is better. But itwould be genial and kind, a place of good comradeship, a little democracy, given to hospitality.

And the social element of my nature should fit the domestic as I went abroad. Society cannot purify itself. It has of its own no decalogue and no gospel, no healing salt for its springs. But at the same time society is not without messengers of grace if it will only hear them. And who are they? Some are men upon whom hands were laid with all solemn prayer in holy ordination, but by far the larger number belong to the order of Aquila and his mates, Christian laymen with their numerous and varied opportunities in the world of business. Society, the world at work and play, needs the social Christian with his refinement, courtesy and gentleness. It needs his cheerfulness to save it from frivolity, his sincerity to deliver it from cant. It needs his righteousness too, and the militant fruits thereof. Thus to the layman in social life is given power and opportunity to prove the Christian life to be the one pure, wholesome, natural life, a life that does more, enjoys more, and is more than any other; that its aims and accomplishments, temper and spirit, are in every way better and higher. To thus show forth as sunlight on the hills the Glory of Christ in human life, what a privilege for the layman as he moves among his friends! And how special his opportunity. For try as he will to avoid it, wrong as it certainly is to do so, the world in large proportion receives the minister's faith as a label; but the layman's faith when tested in the acids of work and competition, is known to be dyed in the fabric.

In the civic service the layman exhibits his relation to public interest. With fewer limitations than belong to the minister in this particular I would be a politician, perhaps professionally, though I trust I would not "do politics" nor let politics "do me." In a government organized as ours, no citizen can square up to his conscience who delegates the responsibility of government to his neighbors, afterward but to join the calamity chorus when things go wrong. No man has a right to find fault with conditions in which he shares responsibility with others until he has bravely done his own square level best. As a layman, therefore, I would try to know the "things that are," to discover Caesar's due and render it. I would get to know the primary and ballot box as familiar friends, as comrades at arms in every good cause. Furthermore, realizing that there is such a thing as a collective conscience, I would strive to do my share in saving that conscience from the irons, my share in keeping it awake and at the post of duty.

It is business which occupies most of the average layman's time, so it is in the business world the layman finds his principal opportunities for service. Here, too, he meets the chief abrasions that would destroy the symemtry of the cube of character. Most men are too busy. Given one trust it escapes them while they undertake another, and by over developing the working side they become lopsided or out of plumb. It is much better to slow down. To strike less often but with more precision. As a layman in business I believe of course that I should have a good clean occupation. I had rather be a fountain than a sewer or a sponge,

and I had rather work than play. Therefore I would choose a good, clean occupation that I could expose as Daniel did his prayers with the windows open toward Jerusalem, an ample area in which I could breathe and move freely in my life of service. My motive in business would be composite. It would involve of necessity my means of making a living, it would include a desire to really serve my community, and would by all means be my way of earning money for the work of my Master's kingdom. Grateful to be so trusted, I would do my best, remembering that a steward of opportunity as well as of substance must be found faithful. The King's way is to use the money of his subjects. I acknowledge his right to do so, and my King, were I a layman, should as surely have the product of my ingenuity and enterprise as he now has the gifts I am able to bring in my present capacity. Could all young men preparing for business life be filled with this motive and go forth in the world of commerce determined to find and secure and provide means for the Master's work, his charities, his evangel, all his enterprises, with such impulses and such aims, what a change there would be, what a glory would spread over the skies of industry, what a great onward movement would begin for all things of the kingdom of God.

As a layman, therefore, I think I would have a farm, keep a store, or bank, or shop, or sail a ship, or work for some other with my hands, making little and satisfied therewith if it were my best, making much if I could, which were better, and all for Jesus' sake, all to reach his wounded hand through my ministry to others, while dispensing charity like his, which knew no bounds.

Now he has not the balanced character who neglects the intellectual. Demands of social, public and business life, and even the quiet comfort of the cozy corner often stand in the way of mental culture. This ought not to be, and need not, in ordinary conditions. The times demand every man's best, and for this the mind requires nurture and exercise, training, even discipline, and some pleasure. These are requirements newspaprs do not meet. It is in the book world with the masters we climb our heights, reach altitudes of vision and find our pleasant pastures. Such reading enlarges our world and brings us to good comradeship with great and noble souls. Ruskin annoints the eyes for vision, Carlyle toughens the mental fibre, Emerson electrifies the perceptions, Shakespeare enlarges the horizon, and Homer marshaling the hosts of song fills the mental firmament with music. Reading of the right sort creates a new heart, brings a greater soul, sets the brain in order and fortifies against the loneliness of illness and of age. As a layman, therefore, I would not make the common surrender to other demands but would have my own proper share in the goodly fellowship of books.

No nature is balanced, or can be, with a cold shoulder on the religious side, and as a layman I would need to exercise special care in this particular, since so much of my time would be spent where, generally, there is a sad lack of Christian emphasis. But I am confident that I would exercise this care, and my inward life of faith should appear in my outward life of action. And of course my religious life would have to lead me into most intimate relations with the church. I would not only be a member, but would seek to be a member in particular, earnestly desiring in all equipment for service the best gifts. The teaching function and opportunity would probably appeal to me and I would offer my services to the superintendent and pastor for this work. My Christian work should be less incidental than it is with many, and a more engrossing occupation. I would, having the experience of business with me, know that it is idle and foolish to waste time in doubtful disputations, and so would give my time and thought to things assured.

The missionary work of the world, in which the church is now realizing the most glorious epoch of opportunity in all history, I would study and help with all my strength. Owning my Master's right to rule my life I would bend a listening ear each day, to hear him speak his will concerning my share in the great commission. Knowing all the work of the church to be great and not small, I would try to be a great man in it, and no trifles should interfere with my devotion. Of course I would not be a flitting bird or hop from branch to branch, but I would attend the service and share the work of my own denomination, and stand by my own church as a man by his own family, his associates in business, brothers in fraternity, comrades in war. Yet I should wish to enjoy permanent affiliation with all who love our Lord. Of this, in my mind now, there is no doubt. However I could not simply belong to a church, but I would be a part of it. To me the church would be an organism and not an organization. I would not be a grain in the sand pile. My church must be a living tree upon which each member is grafted to share thenceforth its life.

That surface of the cube character resting unseen upon the foundation would be my secret life in God; the upper surface, above and therefore out of sight, my outlook upon immortality and the world of Glory. With these surfaces alike and the others all squared to them, my character would be cubiform and so fit well in the spiritual temple my Lord is building. If then his hand of love would do the polishing, I should reach the end of my desire and be satisfied.

Now for this idea of a layman's life I have not resorted to imagination nor employed invention. Examples abound in every age of the balanced character. Among slaves, Onesiphorus, a model friend; of craftsmen there is Aquilla in his friendly home; of men with estates, Barnabas, the good man full of faith; and among the cultured my fancy finds the good man of a certain house who made ready the supper room for Jesus and his friends. But one need not look, even, for such as these to other times and distant lands, for they are to be found about us and with us here and now. These men are the salt of the earth. Without them it is even as Jesus said, the earth would be good for nothing, and, for my part, I count it no honor in the church to be in some way separated from them in the work I have to do. The greater honor is that they trust me, and grant me the inexpressible joy and satisfaction of their comradeship.

A TIMELY WORD ON UNION LABOR TYRANNY.

It is beyond intelligent question that our country is as much endangered, perhaps more so, by the tyranny of organized labor than by the tyranny of capital and the great capitalistic trusts. As stated heretofore frequently in these columns we believe in labor unions; they are a necessity. But the conduct of organized labor here and there in recent years, and especially in San Francisco, has been such frequently as to call for nothing but condemnation from all thought-

ful right-minded people. It has run mad, and were it not for the fact that union labor organizations are an absolute essential in the world of industry, they would stand in imminent danger of being wiped out of existence speedily. That they must change their methods is evident. We are confident that the better elements will come into control everywhere ere long, and that they will do this.

A recent issue of **American Industries** contained an article in reply to the charge of Samuel Gompers that a great war fund was being raised with which to attempt to crush organized labor. In that article we find some things well worth quoting. The article disavows the intention charged, and takes the position now generally taken that labor unions came into existence because of injustices against workingmen. It is said in that connection:

"They have done a great work, and they yet have a greater work to do. To destroy them would be to step backward in the march of sociological progress. To attempt to destroy them would be to run counter to the greatest law of creation, the law of equal and exact justice—always working, and from the decisions of which there is no appeal. To deny that the unionization of labor has accomplished a great work would be to blind one's self to the logic of events.

"He who would take from labor the rights that it possesses, the right to work in every just way to better its condition, would be one who perhaps in the heat of battle would slay his best friend, for to destroy or to crush organized labor, as it is charged is the intention of the National Association of Manufacturers, would be to take a distinct backward step and to destroy that balance of power which is an absolute necessity to our industrial welfare and to our moral well-being."

Referring on the other hand, to the evils that have sprung up in the name of the unions, the article continues: "Has not the power of organized labor, growing upon what it fed upon, created a trust in every sense of the abhorrent word, more powerful than those which have most recently come under the ban of popular disapproval; more directly stifling to honest competition; more completely in restraint of trade; more tyrannical, unjust and inhuman than any of the practices which brought them into being? Because we grant to union labor its rights shall we be asked to grant the continuation of its wrongs?

"These are the evils of oppression of their fellows by union members; unconscionable demands upon employers, which, if granted, would destroy both; tampering with legislation and legislators; interference with personal rights and liberty; attacking personal and corporate business houses with a view to injuring their trade; interfering with the liberty of the press; attacking and tying up public utilities upon which the health and comfort of the entire public rests, and the many variations of these which are their outcroppings. These are the evils, in general, for the combating of which the misnamed 'war fund' is to be used, and its purpose is not to crush organized labor, as is claimed, unless those who make this charge are prepared to admit that labor unionism is so wholly evil that with this element removed their life would be gone.

There are in all the labor unions of this country about 2,500,000 members. There are approximately 80,000,000 in this country, of whom perhaps 30,000,000 are actual laboring people. Union labor is consequently 8.3 per cent of the whole, and yet this 8.3 per cent exercise more oppression on the country than any other trust. Even this small percentage is dominated by the radical few so that the controlling force is no greater numerically than in any other trust. It is to the thralldom and the selfish interest of these that we would awaken the whole."

The aims of the movement are then set forth as follows:

"To support for the federation a literary bureau and a speakers' bureau.

"To continue the educational work of the different separate organizations in a far larger and more effective way.

"To aid members of Congress and of the State Legislatures against the attacks of organized labor.

"To employ a corps of lawyers who shall advise local organizations on all local questions; report the violations of all state and national laws affecting industry and trade; and the state and national government in the prosecution of offenders.

"To create labor bureaus, operate a labor clearing house, and help in the better distribution of immigrants.

"To aid and promote the establishment of industrial schools.—Owing to the rules and methods of labor unions, it is growing increasingly more difficult for a young man thoroughly to learn a trade in this country today."

THE HAWAIIANS.

By Rev. Walter R. Lambuth, D. D.

No true estimate can be given of any people without adequate time and opportunity for study. It was my privilege to spend a few days on the Hawaiian Islands seven years ago. An opportunity is now afforded for a comparative study after a number of interviews with missionaries, business men, and a native Hawaiian editor.

The Hawaiians are religious by nature. They had in their pantheon a number of gods. Among these three were regarded as essential deities and uncreated—namely, Kane, Ku and Lono. It was the opinion of Fornander that the three were considered equal in nature but distinct in attributes; that they constituted a triad, and were worshipped jointly as one god "under the grand and mysterious name of Hika Po Loa." Two of these were benevolent—the first being the superior, while the last was intimately associated with human beings—and the second was the essence of darkness and cruelty. There were innumerable lesser divinities peopling the sky, sea, and land; and those which presided over trades, occupations, and even deities that were worshipped by thieves, gamblers and sorcerers to which offerings were made for success in prosecuting their illegal practices. The great high priest was in charge of the national war god, and those associated with him had power to designate the victims when human sacrifices were to be offered. The incoming of white settlers from the four quarters of the globe for trade brought some betterment to the native population, but worked a decided injury in other respects. The Hawaiians were aroused from their lethargy; there was a better food supply; there was created a sense of property rights, and a decrease in the practice of thieving. On the other hand, the introduction of firearms, of intoxicating liquors, of gambling, and of contagious diseases made sad inroads upon the physical and moral character of the people. The natural reli-

giousness of the natives gave way to a spirit of skepticism, especially in the ports where they encountered the worst phase of the foreign element.

In his sociological study of the Hawaiians, Prof. W. F. Blackman classifies the forces in the religious and moral development of the nation into five groups, as follows: (1) Native tradition and custom. (2) The influence of discoverers and early visitors, and subsequently of whalers, sailors, and travelers. (3) The teaching and examples of Christian missionaries and of their friends and followers. (4) The influence of certain foreign residents, chiefly European and unfriendly to the missionaries. (5) Asiatic ideas introduced by the Chinese and Japanese. The writer describes the interaction of these several influences as "the struggle for survival and supremacy of three irreconcilable antagonists; the primitive cult and morals, the Christian faith, and ethic and civilized skepticism selfishness and vice.

The missionaries sent by the American Board, beginning with the year 1820 and continuing until the year 1864, were men of good, average ability, and some of them of extraordinary faith, determination, and capacity for evangelistic work and administration. Some seem to have been narrow and even Puritanical; but in the main were to be highly commended for their industry, self-denying effort and success. Commodore Wilkes, of the United States Navy, speaks in the highest terms of their sincerity and devoted efforts.

The difficulties they encountered were supreme. The people were idolatrous; there was no written language; there was no word for virtue; there was no conception of God; the act of prayer was constantly misinterpreted as a superstitious reverence for the deities of nature; the observance of the eucharist was supposed to be with the blood of human victims instead of wine or the juice of the grape; when they dug cellars to their houses, they were spoken of as preparing forts; ofttimes the missionaries had stale and inadequate food, and were constantly antagonized by godless white men who were spoken of by the Commodore as "the lower class of foreigners who are a serious bar to improvement in morals, being for the most part keepers of low taverns, sailors' boarding houses and grogshops." He referred to this element, and especially the runaway and dissolute seamen, as capable of infinite mischief to the lower order of the natives by encouraging them in intemperance, debauchery, idleness, and all kinds of vice, and were nearly sufficient of themselves to counteract all the labors of the missionaries in the diffusion of morality and religion.

In spite of these difficulties, Christianity spread rapidly. The first baptism occurred in 1823 in the case of Keopuolani, the king's mother. In 1826 ten natives were received into the church in Honolulu, nine of whom were chiefs. After a period of reaction under the influence of Kamehameha III., who was fearfully dissipated, there broke out, in 1837, what is termed "the great revival," during which 15,000 members were added to the church. On the first Sunday of July, 1838, Rev. Titus Coan baptized 1,705 persons at Hilo. During the succeeding six years 27,000 were admitted to church membership.

In the year 1863 Rev. Dr. R. Anderson, of the American Board, visited Hawaii, reporting 52,413 as admitted to membership since the beginning, and that 19,679 held membership at that time. At his suggestion the board of missions withdrew from control and left the prosecution of the work to the native church, regarding the islands as Christianized. It was a premature conclusion, resulting from a superficial study of conditions, and resulted most disastrously. While a few missionaries were sent to the field after the date of withdrawal, the native churches were left too largely to their own initiative and without sufficient leadership on the part of true and tried men from the mother church. The Roman Catholics strengthened their propaganda, the Mormons sent their missionaries, ingratiating themselves among the people; and with a growth in the foreign population, which had largely left its religion behind on the shores of the Pacific, the light-hearted, pleasure-loving Hawaiians were tempted to turn away from the paths of rectitude which required both self-denial and self-control, and exhibited a distinct deterioration in morals and religious life.

King Kalakaua, on returnig from his tour around the world, said to his people: "I have seen the Christian nations and observed that they are turning away from Jehovah. He represents a waning cause. Shall we Hawaiians take up the discarding? The old gods of Hawaii are good enough for us." This gave encouragement to those who were only too willing to abandon themselves to the old life of pleasure, of indolence, and of loose social relations.

The religious statistics for the year 1905 bring out some startling facts. Out of a total of 67,388, included in the census, we find the Mormons claiming 5,133, with 20 churches and 220 pastors or priests; the Roman Catholics, 12,000, with 115 churches and 75 priests; the Buddhists, 40,000, with 21 temples and 15 priests. A Christian Japanese merchant informed the writer that there were three Buddhist temples in Honolulu, and in addition a temple has been erected on almost every large sugar plantation. He asserted that they were more active than the Christians in pushing their propaganda. Subtract the figures we have given from the total membership (67,388), and we have only 10,255 members of Protestant churches, of whom 6,325 belong to the Congregational church, largely made up of Hawaiians. This is a sad falling off from the membership reported by the missionaries of the American Board in 1856, when there were 23,652. In the annual report of the Hawaiian Evangelical Society (Congregationalist) for the year ending June, 1898, we find only one hundred and thirtteen received that vear by profession of faith.

The causes of this retrogression must be ascribed to the death of a number of the early pastors, who prosecuted evangelistic work with great vigor; to the decay of the royal line; to the bad example and evil influence of surviving members of the royal family; to the increase of wealth; and to a period of transition, during which the entire social order underwent a change by the introduction of Portugese, Chinese, and Japanese immigrants, and a general unsettling of the established life.

Incident to this later period a large part of the government lands was sold to wealthy individuals and corporations. The common people, careless of their rights and interests, easily parted with their holdings. Chiefs fell into habits of extravagance, contracted debts, and mortgaged their estates to the whites, or died without heirs and intestate; and thus their lands were alienated. In 1896 the full-blood Hawaiians owned in severalty only six per cent of the soil of the island.

There are some interesting sections in the early laws which were promulgated after the coming of the missionaries and an introduction of a written language. Three forms of taxation were provided for—a poll

tax, a land tax and a labor tax. One of the chapters opened with the following sagacious observation: "Not even wisdom can be a protection to a nation without revenue."

The poll tax was to be paid in money, or in kind, as follows: "For a man, one dollar; for a woman, half a dollar; for a girl, one-eighth of a dollar." In the interior of some of the islands arrowroot was permitted for a substitute for money, thirty-three pounds of which were to be taken for a dollar.

The land tax was arranged as follows: "A large farm, a swine one fathom long; a smaller one, a swine three cubits long; a very small one, a swine a yard long. If not a fathom swine, then ten dollars; if not a three-cubit swine, then seven and one-half dollars; if not a yard swine, then five dollars."

The law covering the labor tax was also of a character which brought out the rigorous nature of the feudal system. "They were not required, as heretofore, to work for the king and chiefs," writes Professor Blackman, "on every week of the month." But it was arranged as follows: "The first week of the month the people shall work two days for the king and one for the landlords; the second week of the month they shall work one day for his majesty the king, and two days for the landlords; and the next two weeks the people shall have to themselves."

Industrially and commercially the Islanders passed through the three eras of sandalwood, of whaling vessels, and of sugar. The first soon reached its limit, the second was replaced by the use of petroleum, and the third has become the great industry of the island, the sugar cane being indigenous. In 1857 there were only five sugar plantations; in 1885 there were over seventy, some of them of very large size, and the islanders were so enriched by the income that the government expenditure for the decade from 1876 to 1887 rose from $919,000 to nearly $5,000,000. The creation of a bureau of agriculture and forestry looks to the diversification of agricultural crops, since the lack of coal and metals will always preclude any considerable development of manufacturing.

The decay of the native population is a striking and serious feature of present conditions. In 1823 the missionaries estimated the number of natives at 142,000. By the year 1896 this number had been reduced to 31,000, to which we would add 8,845 who belong to the group dominated "part Hawaiians." It is certain that the birth rate has been low and the death rate high. Dr. Andrews, resident physician at Kailau, reported that out of ninety-six married females, nearly all under forty-five years of age, twenty-three had no children; the remaining seventy-three had two hundred and ninety-nine, of which one hundred and fifty-two did not survive the second year. Among the causes are sexual irregularities and excesses, premature ripening and exhaustion of the reproductive powers in both sexes, the practice of infanticide, venereal diseases, the excessive use of intoxicants, contagious diseases, and the change of physical and psychical habits. Leprosy might also be mentioned, inasmuch as it has been steadily on the increase until strict quarantine and isolation were carried out by the Board of Health, all lepers being sent to Molokai. At one time it was said that two and one-half per cent of the native population were afflicted by this incurable disease, but now there seems a possibility of stamping it out.

While the establishment of a republic led to a state of political unrest for awhile and radical changes, both social and political, it is probable that under the beneficent care of the United States authorities these islanders will have the opportunity of securing for themselves the rights and privileges incurring in citizenship. It is evident, however, in the face of an incoming tide of foreign immigration—especially that of the Chinese and Japanese—that the wisest statesmanship will be required in setting up and maintaining such institutions as shall bring about the largest results and greatest blessings for a people who, if not thus cared for, must rapidly disappear before these stronger races.

At the recent annual conference of the Methodist Episcopal church in Hawaii, 1,000 communicants were reported, the majority of these being Japanese, some Koreans, and a few Hawaiian Islanders. The church has been active in its efforts in behalf of the immigrants, and has recently taken up work among the Koreans, of whom there are several thousand on the islands. The highest praise is due these earnest, aggressive Northern Methodists, who are pushing the victories of peace everywhere. While the Hawaiian work is now under their home board, it is probable, after the union of Methodists in Japan, that it will fall under the administration of the foreign board and later be taken up as a mission by the church in Japan.

It is my conviction, after a study of conditions in Hawaii, that the American Board should renew its efforts by sending more missionaries and by making more adequate preparation for the extension of work in behalf of the unevangelized thousands now on the islands. Failing in this, other boards should enter and aid the Hawaiian in grappling with the situation. If this is not done, the islands will be repaganized by the influx of Asiatics and others who are scarcely better than heathens in their social and religious life.

CORRECTLY PORTRAYING SAN FRANCISCO.

It is gratifying to see frequently in the eastern papers accurate statements as to conditions in San Francisco. Professor Suzzallo, recently of Stanford, stopped in Indianapolis a few days ago, on his way to enter on a position in Columbia University. The professor has been employed for some months in the reconstruction of the educational work in San Francisco. To an Indianapolis News reporter he said:

"I had no official or direct connection with the reform work that has been going on in San Francisco, but because of my work in the educational department was deeply interested in every phase of the moral regeneration of that city. From my contact with the people who have formed their opinion of the San Francisco situation from the press reports, I find there is little real knowledge of what has been accomplished in both the material and moral regeneration of that municipality.

"In spite of all obstacles that have been thrown in the way of reform, conditions there are the most hopeful conceivable. In pite of strikes of all sorts, from structural workers to street railroad employes, and the consequent difficulties in the way of business resulting from them, the movement toward rebuilding has been constant. No one who saw the city from Nob Hill the morning after the fire had ceased to burn, as I did, and beheld sixteen square miles of waste, can be anything less than hopeful to see the way that buildings, both permanent and beautiful, are going up all over the city. Given two years more and there will be no

depressing consciousness of the scare left by the great disaster."

Professor Suzzallo forcasts the future in part as follows:

"San Francisco will be the most modern and one of the most sanitary and beautiful cities in America. The fire has had one marked effect on San Francisco life—an effect which is not, as yet, fully appreciated. From a conservative, easy going, cosmopolitan city, it will soon be one of the most active and vigorous of American communities. Public and business affairs in the last two or three decades have been in the hands of the old men of the community, the men who, having conquered the difficult conditions of pioneer life and feeling with large confidence their achievements, have persitsed in their control of affairs. Their dominance has been characterized with a conservatism that goes with age.

"The terrific responsibilities resulting from the recent disasters have been too many for these men to shoulder. The result has been that the young men have become dominant in the city's affairs for the first time since the early fifties.

"This control by the young and vigorous men of the community is found not only in the material upbuilding of San Francisco, but it characterizes the whole movement for reform which is manifest in the graft prosecutions. People abroad are inclined to be rather pessimistic with regard to the success of the prosecutions of graft in that city. Conditions there are not only most hopeful, but will be great in their moral effects upon the nation at large, because these graft prosecutions are an absolute success."

Speaking of the men who are leading in the prosecution Professor Suzzallo said:

"This wonderful moral strength has come under the skilled leadership of William H. Langdon, the district attorney, who has brought to him such men as Heney, Spreckles, Burns and Johnson. It has not only made the court prosecutions successful, but has insured a strong and vigorous support of the prosecution by the people at large. The opposition to the prosecutions is merely the oppositon of the old leaders in business and political life, who have had control. The rank and file of the people are absolutely loyal to the splendid work of District Attorney Langdon. The sentiment in favor of the prosecution grows with every day."

THE PRICE OF LIBERTY.

Rev. J. H. Jowett, London, England.

"The spirit cried and rent him sore, and came out of him; and he was as one dead."—Mark ix., 26.

That was a terrible price to pay for liberty. The evil spirit fought hard to retain its sovereignty. It would not resign its throne without a struggle. It was compelled to yield, but in the very act of yielding it savagely tore up the life it had possessed. One would have imagined that at the Lord's word the evil spirit would have left the lad without creating a single pang. We should have suspected that in obedience to the Master's charge the evil spirit would have lost its power, and would have slunk away like a whipped hound. Instead of this, the charge to "come out" only caused him to reveal his strength, to gather up his power, and in one last, wild, convulsive effort to seek to retain his place. "The spirit cried, and rent him sore, and came out of him, and he was as one dead."

The evils attending departure seem to be even worse than the pains of possession! The remedy seems to be more violent than the disease. The agony of rejecting the evil seems more cruel than the pangs of bondage. Would it not have been better to have left the lad alone rather than have made him pass through this thrice-heated furnace of fire? Is this the way of Jesus? Is this the price of liberty? Do we obtain release from evil thraldom only at the expense of cruel strife? Yes, I think that is the teaching of this narrative, as it is certainly the teaching of experience and history. We cannot vanquish evil without pain. We cannot have the sweets of liberty without the bitterness of strife. We cannot oust evil spirits without a deadly struggle, and in the expulsion of the evil spirit the point of acutest agony is the moment when it is almost conquered. Just then, on the very verge of victory, when release is almost gained, when the evil spirit is going out, he will tear and rend you, and leave you sore and half dead.

I say that history has repeated that lesson again and again. We have had an illustrious example recently unveiled to us in Trevelyan's inspiring story of Garibaldi. Garibaldi conceived the idea of a new and emancipated Italy, and in large and hopeful speech he commanded the evil spirit of tyranny to depart. But the liberty was not gained without pain. Nay, the very cry for emancipation seemed to give the evil spirit a tenfold power. He laid hold of his victims with a tighter clutch, and not until Italy had been bathed in blood and fire, was deliverance obtained in the enjoyment of blessing and freedom. The instances might be multiplied indefinitely, but they would all have one significance, viz., that liberty is not cheap; nations, like individuals, pass out of bondage into freedom only as a result of struggle, of acute sacrifice and pain. I think, perhaps, that if many people had been on the American continent at the time of the anti-slavery war, amid all the sickening scenes of those more than six hundred battles, they would have said that perhaps it would have been better to have let slavery alone, that the horrors of civic strife were even more tragic than the oppression of the slaves. But the more terrible the struggle attendant upon revolution the more evident it is that revolution was necessary. The more cruel and ferocious the conflict, the more patent it is how firmly the evil spirit was seated upon his throne. And men abdicate their rights, they renounce the privileges of manhood, if, when an opportunity comes that an evil spirit can be dethroned, they indolently resolve to sustain and tolerate its rule. The low miseries of continued bondage are infinitely more horrible than the struggles which attend release. The price of liberty is sacrifice and pain, and if nations are to rise out of heathendom into moral and spiritual freedom they must boldly face the pain and drive out the evil spirits—the evil spirits of slavery, of superstition, of intolerance—drive them out, even though in the very act of expulsion they be torn and rent and left half dead.

As it is with nations, so it is with individuals. Let us make no mistake about it. If an evil spirit is tenanting our life, we are not going to get rid of it without pain. If a man is the victim of unclean passion his deliverance will not be a kind of picnic expedition; it will be a bloody crusade. Our Lord never deceives us in these matters; He never puts his crown upon the entrance gate and hides behind the wall. He puts upon the very entry to the Kingdom, upon the very begin-

ning of the straight, forbidding way, a rough and rugged cross. This is the very opposite of the way of the world. The world exhibits its crown and hides its cross. But the path which begins with the offer of a broad liberty ends in dark and cruel bondage, and the path which begins with a yoke issues in the glorious liberty of the children of God.

The one great truth which we need to grip is this, that deliverance from any kind of tyranny can be effected, but its price is sacrifice and pain. It is so with every low passion which has its seat in the flesh. Its exorcism will mean an agony. But the pain attending release is infinitely to be preferred to the wretchedness of servitude. One is pain which ennobles and glorifies; the other is pain which brutalizes and degrades. Let me then say to any young Christians here whose life may be the battle ground of strife with carnal foes, and who are working out their own salvation, God working within them—Do not be afraid of the struggle; do not be afraid of the pain! The Man of Nazareth, the great Emancipator, has pronounced the decree of your personal freedom, and, though the evil spirit may cry, and tear and rend you, the Master will make you one of his own freemen; you shall never perish; no one shall pluck you out of his hand.

Sin dies hard. It possesses terrific vitality. Its crucifixion is a process at once painful and slow. Let us not fear the pain and the effort, and in the strength of the Lord Jesus we shall at length be absolutely pure and free.

SEEING JESUS.

By Rev. Theodore L. Cuyler, D. D.

"I went to St. Andrews church, and there heard a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half-dozen chief classics in religious literature. Would it not be well if all ministers would ask themselves when leaving the pulpit—Did I make those people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the cross that his auditors can see "no man save Jesus only," comes up to the true standard of gospel preaching. That king of preachers, the Apostle Paul, tells us that he "determined to know nothing save Jesus Christ and him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his hearers to accept that; he simply cried out, "Come unto me!" "He that believeth on me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. It is not the central vital doctrine of the Atonement that Christ presses upon the sinning, suffering souls around him; it is himself as the Divine Author, whose blood cleanseth from all sin. "I, if I be lifted up from the earth, will draw all men unto me."

How this simplifies the work of the minister, the evangelist, and the teacher! How it intensifies our office, and brings our mesage to one bright beaming, burning point! Some ministers lament the fewness of the conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the Divine, loving, sin-atoning Savior? The humble primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth, "Look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath, after the wear and tear of the week—some of them with heart troubles, and others saddened by disappointments; others sorely tempted, or conscience-smitten; others longing for a word of comfort, having made a sad failure in their own attempts; some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known, they would cry out: "We would see Jesus!" O my beloved brethren, is it not the chief demand upon the ministry that first, last, and all the time we should be holding forth Jesus the sin-bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer and consoler, Jesus the intercessor, and the center and glory of the gospel of salvation? If we fail in making our congregations see him, then the most eloquent or erudite ministry is a pious sham.

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see to little of Christ in the daily lives of many who claim to be his representatives. There is no argument for Christianity equal to that which is presented by a pure, honest and noble life, inspired by the Spirit of Christ Jesus; and nothing repels the unconverted like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said: "We preach too much and love Christ too little." There are those who go home from church saying: "What a capital sermon! and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent godly living.

We emphasize the word living. Is it church-going, or Sunday-school teaching, or praying, or even special acts of Christian service, that are the main duties of Christ's followers? No. All these good things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which he copied his Divine Master. Dr. Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands more of us than a single act of formal confession; he demands obedience to his commandments; he demands "much fruit," to prove that we belong to his vine; he demands fearless fidelity to conscience; he de-

mands a discipleship so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.

Brooklyn, N. Y.

BUSINESS AND MORALITY.

The Chicago Daily Post sends forth in an editorial the following very sensible comment on some of the things which have been written recently concerning San Francisco. It is in line with what we said not long ago under the caption "San Francisco Not Unique in Self-Seeking:"

"An ingenious communication to the Outlook on 'A New Standard of Morality' deals with what the writer seems to consider a new aspect of the American moral consciousness. The letter is written from San Francisco and its author is evidently under the happy impression that the ideas against which he protests are peculiar to San Francisco and perhaps Wall street.

"'I have talked with a number of leading business men,' he writes, 'and I find the same thing running through all their statements. * * * The fundamental doctrine seems to be that this country exists to do business in, to make money in, to get rich in; anything that interferes with this essential purpose is wrong, including the Ten Commandments.

"The writer goes on to say—what any one knows who has been in San Francisco since the graft prosecution began to threaten the bribe-giver as well as the bribe-taker—that while it is generally conceded that bribes were given by business men, these men should not be prosecuted because their prosecution would injure the credit of the city and unsettle business.

"The writer must have been living on a mountain top. Have not the cries, 'You are injuring the city,' 'You are shaking the confidence of capital,' 'You are unsettling busines,' been raised to check every attempt at social or political reform? And are we not in the very midst of a general wakening to the dangers, the suicidal dangers, of this conception of the republic as merely a device for carrying on the processes of money making?

"It is true that owing to special circumstances and perhaps because of the natural bluntness of speech prevailing in the West, these ideals are there more candidly expressed. But throughout the nation, especially since the civil war, the American people have fixed their thought and energy upon material acquisition and have come more and more to decide every question with that in view.

"The writer from San Francisco cites as if it were a novelty another very familiar American fallacy. He refers to the theory expressed in all the clubs and wherever San Francisco business men congregate, that when a corporate official is solicited by a public official for graft under threat of official oppression, it is the duty of the corporate official to protect the stockholders. That is, the duty of men who are officials of corporations is first to their company, and second, if at all, to the commonwealth.

"The prevalence of what the Outlook's astonished correspondent calls 'a new standard of morality' is the fact which in men who think causes the greatest anxiety today. But if our awakened realization of the existence of this standard has caused anxiety, it has brought with it the will to destroy it, and to renew in the national life that real principle of obedience to the law upon which all civilized society rests.

"In this spirit today we are renewing our truer ideals of civic and social duty."

Among the Churches.

Berkeley, South.—Rev. J. D. Foster conducted one of the services in this church and spoke of the growing congregations. The pastor, Rev. F. M. Price, has a place on the program of the Association at Reno.

Porterville.—The new pastor, the Rev. Albert G. Bryant, is expected to begin his work with this church the first Sunday in October. Rev. W. H. Cross, who has supplied the pulpit since the first of September, has with Mrs. Cross returned to their home in Berkeley.

San Francisco, Green Street.—Rev. E. L. Walz and wife will be absent in the East for a time, seeking help in the good work for San Francisco, which they hope to do from their new church as a center. Rev. Francis Reed will supply the pulpit during the absence of the pastor.

San Francisco, Third and Olivet.—These churches are planning to unite for Christian work in their section of the city. Dr. Adams in speaking of this union as near, expressed his appreciation of the earnest, effective work which Rev. B. F. Sargent has done in the Olivet church.

San Francisco, First.—Two hundred and forty in the audience last Sunday morning. In the evening a larger number, among whom were many labor union men. Some of these gathered about the pastor after service and said, "We want to do what is right." Dr. Adams expressed his delight with the class of men that are coimng to the front in the labor unions.

Alameda, First.—The pastor, Rev. L. P. Hitchcock, spoke of the exceedingly interesteing and effective address made to his people by Mrs. Hoyt, who has been engaged in missionary work in the South. Many new faces are seen in the congregation, and they look for the coming in of new members soon. The church is preparing for their larger work, by an earnest effort to increase the spirit of prayer.

Oakland, First.—The growth of the city is felt in this large church. So many new ones are coming that one hundred men whose homes are in different parts of the city have been appointed to extend the hand of fellowship to the strangers who are entering homes about them. Forty men are pledged to help make the prayer meetings of the month more helpful. They also plan to have a short social gathering after the evening hour of worship.

Burlingame.—Not one of those present, notwithstanding the fifty years experience of some and their having taken part in the organization of many a church, had ever attended so auspicious a beginning of a church as was that of the new Congregational church of Burlingame on September 27th.

Those who had not heard of the zealous work that had been done, were astounded when the list of the names of the charter members was read to the number of one hundred and two.

A lot had been secured in the best possible location in the town. Aid had been assured from the Santa Clara County Association, also from the Church Building Society, and the good people of the church are doing their part well. They expect to have a good, comfortable place of worship by Christmas time. The

members of the council however hope that the church will not be satisfied with a building that can be put up in that time, but that they will plan in a still larger way for a fine and handsome structure.

Most excellent work has been done, and all know that large credit is due Rev. Mr. Kimball, who has "spilled over" into the Burlingame parish in a fine missionary fashion. But as there are limits to human endeavor, it would seem that the greatest need now is for a resident pastor giving all his time to the work and pushing it along in the same zealous and business-like way in which it has been started.

The beautiful little temperance town on the S. P. and the San Mateo electric line is growing and prospering, and the spirit of enterprise is in the town and in the church.

All hail to the new church at Burlingame—the one hundred and sixteenth Congregational church of Northern California. The sisterhood of churches salutes you, and bids you Godspeed.

REPORT OF THE COUNCIL FOR THE ORGANIZATION OF THE BURLINGAME CHURCH.

Pursuant to the call of letters missive from the proposed church at Burlingame (Craig Memorial), a number of brethren met at the Baptist Tabernacle at Burlingame on Friday, Sept. 27, 1907, at 3 p. m.

After the reading of the letter missive by Rev. M. B. Fisher, Dr. W. C. Pond was elected temporary moderator and Geo. T. Tolson temporary scribe. The roll was called and a quorum was found present. The temporary organization was made permanent.

A statement concerning the proposed church was made by Rev. J. H. Kimball of San Mateo. Minutes of two meetings of the charter members of the proposed church were read, also the constitution and covenant. A list of charter members to the proposed church was read, also the constitution and covenant. Advice was desired in the matter of admitting children into the church. A list of charter members to the number of one hundred and two was read.

The papers submitted were regarded as regular and were received for further consideration.

The council voted to be by itself.

It was unanimously voted to approve the actions of the church so far and to proceed to the further organization of the church.

In response to the request of the church for advice regarding the admission of children into the membership of the church, the council voted to advise the church to receive and to administer the same covenant as is taken by adults.

A committee of three with Rev. Mr. Kimball chairman was appointed to prepare a program for the evening service: Rev. R. C. Brooks and Mr. F. L. Crandle were nominated on the committee.

The members of the church were recalled and the moderator announced the findings of the council.

The scribe was instructed to prepare three copies of the minutes; one to be delivered to the State Registrar, Rev. H. E. Jewett, Berkeley, one to be left with the church, and one to be sent to the Pacific for publication.

Voted that when the council adjourn it be to the hour of the public service and that at the close of the evening service the council be dissolved. The report of the program committee was adopted. It was as follows:

Statement of Moderator and reading results of Council.

Scripture and invocation.

Solo.

Sermon, Rev. Geo. C. Adams, D. D.

Hymn, "I Love Thy Kingdom, Lord."

Reception of members, with baptism.

Prayer of Consecration and Fellowship.

Song.

Right Hand of Fellowship Address, Rev. E. S. Williams.

Address, Rev. William Rader.

Hymn, "Blest Be the Tie that Binds."

Concluding Prayer and Benediction, Rev. C. C. Kirtland.

The council took recess till the hour of the evening service. GEO. T. TOLSON, Scribe.

THE MINISTERS' MEETING.

Although so near the time of the Annual Meeting at Reno, there was a fair number present on last Monday. The brethren heartily welcomed Rev. S. C. Patterson, who has just returned from an extended trip in the East; and they had the pleasure of listening to him as he told of some of the incidents, and gave some of the impressions of the long journey. He praised New York—that great city, with its parks and music for the people, with its galleries of paintings and opportunities of education for the masses. However he felt that in the hurry and rush there was a lack of the western spirit of cordiality. He referred to the work which Dr. Parkhurst is doing in his unique church building in the heart of the city. He spoke of the delightful trolley rides that can be taken from Boston into the surrounding country. From what he saw of the Southland, he felt sure that a great future was before it, that mighty cities would be built there in the near future. In mingling with the church life of the South, he was impressed with the reverent spirit which the people manifested in their worship. From what he saw and heard, Mr. Patterson feels that the negro problem is a very serious one. We have hopes that Mr. Patetrson will give in the next number of The Pacfiic some account of this nine thousand miles journey. On account of the Annual Meeting of the Ministerial Relief Association which must be held in San Francisco October 14th, the members were invited to meet at that time at Dr. Adams' church, Post and Mason streets. Take the Sutter street cars.

JOTTINGS.

Ontario.—I remember that when Mr. B. Fay Mills was a preacher of the gospel and a winner of souls, it was said that he remarked that Southern California had "more Christians to the square mile than any other part of the country that he had visited." If that was true ten years or more ago how much more certainly is it true today! And Ontario must have them in larger proportion than almost any other community even in Southern California. I remember its being said a year ago that in this town of perhaps 4,000 people, counting all that make its little village their rendezvous, there were eighteen religious organizations. Possibly my memory betrays me as to the correct number, but I am quite sure that this was the statement. Here then is a notable chance to hold up holy hands in horror at the wasteful multiplication of churches, but I

never heard of an Ontario church or religious organization of any sort begging. The amount of it is that there are so many,—eighteen more or less—groups of Christian people, each of which has its own ideas respecting the best way of doing Christian work and getting Christian nurture, and they adopt that way and pay the bills. And those bills do not approach the amount paid in multitudes of other communities for the support of eighteen saloons. Yet people are quite complacent over **only** eighteen saloons for a population of 4,000, one to 222. We used to count one to seventy-five in San Francisco.

Why not let the inference run the other way and say, God bless a people who will allow no saloons, but to whom religion, even in its non-essentials, is so precious that they desire and are ready to support on the average one church to every group of 222?

At any rate one cannot look out on the assembly in the cosy, roomey house of worship of the Bethel Congregational church without thanking God that that is there. What a hive of Christian industry it is on Sabbath days! What a blessing to any community to have in it such pastors—Tracy, Larkin, Seecombe, and doubtless others—as this church has sustained! Delightful are the recollections with which my three visits to this church have enriched me, and acceptable in the Master's view are the generous responses that it issues when appeals are made to it for good gospel work outside its own field.

Bethlehem, Los Angeles and its **branches,** actual and possible.—On Sunday evening, Sept. 22nd, I had the privilege of sharing in a Bethlehem service. The fame of the aggregation of Christian activities which Rev. Dana W. Bartlett conducts in Los Angeles under the name **Bethlehem,** (i. e., House of Bread) has gone widely abroad. The range runs from the keeping of a Christian hotel and Christian bath house up to the very heights of spiritual ministries. It is Banyan-like in its multiplication of branches. I cannot undertake to name them all. I think just now of the one near the S. P. R. R. shops and the one at Dolgeville, a manufacturing suburb, each of which has struck down into the soil and may be putting forth and putting down branches of its own. These are institutional branches, but on that evening a branch church was organized and recognized, consisting of fifteen Japanese members of the Bethlehem church to which number eight were added that evening by confession and baptism, making 23 in all. The service was conducted, of course, by the pastor, who really cannot be in but one place at a time, though I should think that he would need to be in half a dozen. There were songs and prayers in English and Japanese, the reading of the word, an address by the pastor and by the general superintendent of our missions, the acceptance of the Confession and Covenant, and the administration of the Lord's Supper. The room was full. It made one think by its shape, its plainness, and the manifest presence of the Spirit there, of the upper chamber where the supper was first celebrated and appointed as the memorial of the great Sacrifice and the symbol of that which is most vital in the Christian life.

How many such branches the goodly trunk of Bethlehem will be throwing out for beauty and for fruit does not as yet appear. But it is doing a work not for Japanese alone, but for Russians, Italians, Greeks, Servians, Hertzogovinians and Mexicans; and it does not work for any of these in vain. W. C. P.

Word has been received today (Tuesday) that Rev. E. J. Singer is very low.

WASHINGTON.

The annual meeting of the Washington State Association of Congregational Churches was held in Bellingham, Sept. 17, 18 and 19. Though meeting in almost the northwest corner of the state it was one of the most largely attended meetings ever held, if not the largest. The program, almost entirely planned and arranged by the pastor of the Bellingham church, Rev. Wm. Orr Wark, was exceptionally well balanced and rich.

From the election of Mr. H. L. Sizer, a prominent business man of Plymouth Church, Seattle, to the end the laity were well represented, both on the program and in the business of the Association, Mr. W. H. Kaufman giving the main paper at one session from the wage earner's view of the attitude the church should take on the social and economic questions now to the fore, Mr. T. S. Bailey, Mr. Anson C. Burwell and Mr. Arn. S. Allen, secretary of the Seattle Y. M. C. A., having a whole evening to speak of the laymen's work for laymen.

Rev. David Beaton, D. D., of Chicago, in two masterly addresses brought the need of religious training of our youth in our schools to our attention, and Prof. E. O. Sisson of the University of Washington, not having heard Dr. Beaton's addresses, spoke of the "Relations of the Churches to Teachers," remarkably confirming the position of Dr. Beaton from the standpoint of a teacher in a State University.

Another unusual and splendid feature was a series of expositions on the Epistle to the Galatians by Rev. Horace Mason of the University Church, Seattle, on the Epistle to the Phillipians by Rev. C. Telford Erickson, whom we had among us for the first time, he having recently come to the West Seattle Church, on the Epistle to the Colossians by Rev. Francis O. Wyatt of Cheney and on the Epistle to the Ephesians by Rev. Francis J. Van Horn of the Plymouth Church, Seattle, who also preached the Annual Sermon.

Of course the question of the Tri-Union came up. Indeed, the first things on the program were a discussion of "Modifications that are needed in our Polity" by Revs. George N. Edwards and Charles F. Clarke, followed by Rev. E. T. Ford of Tacoma on the "Present Outlook for the Union of the Three Churches." Dr. Ford presented first, letters from many prominent clergymen, reports of church and Association actions and then summarized and predicted. We will not make his predictions known lest future action by our National Council make him a prophet without honor.

A committee on tri-union was appointed and later presented a report which was discussed and the following part adopted unanimously, the balance, referring to matters of polity, referred to the committee on resolutions. In view of the fact that a committee to revise our constitution was later elected, the committee on Resolutions did not deem it advisable to make an extended report on these points, so the action stands thus.

The pastors and delegates of the Congregational Churches of the State of Washington assembled at Bellingham, September 18, 1907, in their Annual meeting desire to go on record as follows:

"We cordially favor any and all movements toward the union of evangelical denominations, thereby lessening the evils of denominational competition. We shall rejoice if the tri-union movement of our own with the United Brethren and the Methodist Protestant denominations shall be carried to a speedy and successful conclusion.

"In the interest of more perfect union of the bodies

thus joining forces, we favor perfect frankness in advance in expressing settled convictions upon which no compromise is suggested on either side. In case either of the bodies in question feel that they cannot live in entire harmony with churches cherishing convictions so set forth it would in our judgment be better to abandon at once the plan of organic union and proceed on a basis of co-operation and federation before good fellowship has been destroyed by mis-understanding and unpleasant debate.

"We believe that the independence of the churches in all matters of faith and practice should be carefully asserted and maintained with no limitation placed upon it except that which a genuine regard for the fellowship of the sister churches of the denomination would impose.

"If the tri-union can be effected with perfect understanding of that to which each party of the combination clings, we shall rejoice and believe that the cause of the Kingdom of God will be advanced thereby."

A committee to gather an exhibit for the Alaska Yukon Pacific Expositoin illustrating the history and work of American Congregationalism was appointed. It is hoped that all who can help this committee will do so when the plans are formulated.

It has been felt that the churches of this state have not taken the interest in the Pacific that they ought. This matter was brought to their attention. and in the hope that the churches would send more frequent reports of their work and that more would subscribe for the paper the office of State Editor was created with the approval of the Pacific, and Rev. Charles F. Clarke of Seattle was elected to that position. Now let all the ministers, church clerks, church reporters and all who know interesting items send all they can to Mr. Clarke. His address is 7212 Woodlawn Ave., Seattle. Cut it out and keep for reference; better still send him news items so often that you will remember his address.

But one thing marred this meeting. Rev. H. P. James, who for eighteen years has been our faithful and loved Registrar and Treasurer, and who during all these years never missed a meeting, was not able to be with us and felt it necessary to resign his office. His resignation was regretfully received, and a vote of thanks for his long and faithful service in a trying position was adopted.

We are fortunate in having in our midst one who by nature and training is well able to take this place, so he was immediately elected and we hope that Rev. Harry B. Hendley of Tacoma will serve us eighteen years and more.

The Washington Home Missionary Society met at Bellingham, Sept. 19th. The reports of the Board of Directors, Treasurer and Superintendent showed good progress all along the line. The state has gone on a twenty thousand dollar a year basis, half to be raised within the state, with plans to increase its share till in five years it becomes self-supporting. The secret hope and belief of many is that it will not take neaerly five years to reach this devoutly to be hoped for consummation. Rev. H. C. Mason was elected president, Dr. E. L. House vice-president, Rev. C. F. Clarke secretary, and Rev. H. B. Hendley treasurer.

Rev. S. M. Freeland, the Nestor of Seattle Congregationalism, is laid up with a fractured knee-cap, which will confine him to his home for some time. A message of condolence was sent to him by the brethren at Bellingham.

Rev. Austin Rice, who has been the efficient pastor of the church at Walla Walla, has accepted a call to Wakefield, Mass. This is a serious loss not only to Walla Walla but to the whole state for which he has done so much during the nine years he has been at Walla Walla.

Plymouth, Seattle, is fortunate in securing Mr. Fred. Butler for its musical director. Mr. Butler has had wide experience in evangelistic work, having seen much service with Dr. Chapman. Plymouth plans aggressive work this winter. It has also secured Rev. George N. Edwards as assistant pastor to look after Sunday-school affairs and Miss T. L. Wait for a deaconess, these with Miss Dow, who still serves so well, making Plymouth ready to do great things.

Plymouth, Spokane, has secured Rev. R. D. Nichols for associate pastor. Mr. Nichols leaves the work of the S. S. and P. for this sphere and Rev. C. W. Bushnell will be transferred from western Washington to Mr. Nichol's field.

Pilgrim, Spokane, closed for two months, during which extensive alterations were completed. The building is now well adapted to its increasingly important work.

Twenty ministers of Seattle, and brethren returning from the Association meeting at Bellingham, gathered at Plymouth Church, Seattle, for the regular meeting of the Congregational ministers of Seattle and vicnity. Dr. Beaton and Dr. Samuel Greene addressed the gathering.

Sunday, October 27th, will be observed by the churches of Washington as Whitman Day and a special memorial service will be held Nov. 29th in commemoration of the sixtieth anniversary of the Whitman Massacre at Walla Walla.

An unfortunate state of affairs exists in connection with the Whitman monument. Under the joint auspices of the Presbyterians and Congregationalists a monument was erected in memory of Dr. and Mrs. Whitman and the dozen others ruthlessly murdered by the Cayuse Indians Nov. 29th, 1847. Shortly after the erection of the monument the financier of the movement died and collections ceased. Ever since there has been no one sufficiently in touch with the matter to carry on the work. Last year the Presbyterians and Congregationalists took up the matter officially and appointed committees to act jointly. This led to the agreement that each denomination would raise $550 by subscription, if possible, before Nov. 29 of this year, that the celebration might be held at a monument free from debt. Our State Association recommended the holding of special services Oct. 27, at which time it is hoped that all churches will have a share in this good work. Churches and individuals are requested to send contributions to Mr. Edwin Eells, 1020 North J St., Tacoma, treasurer of the fund.

Rev. Wm. Snape goes from Kennewick to Cathlamet.

The immigration question is not likely to be limited so long as there is unlimited demand for labor. The planters in the South recently welcomed a shipload of immigrants at New Orleans and bid against each other in hiring them all at high wages. It is pretty safe to say that immigrants will continue to come so long as industrial conditions favor their coming. The deeper, the more vital question is, how to implant new convictions, new ideals, a new patriotism in the hearts of these immigrants.

The Home.

MORNING VEXATIONS.

A devoted little mother said to me recently, "The hardest part of the day for me is that before school time." I wonder in how many mothers' hearts the words find a responsive echo?

To begin with, there is the everyday process of getting children dressed. Shoes and stockings to be worked on plump little feet, buttons mated with buttonholes, tangles smoothed out of hair, cold water judiciously applied, starched blouses or dresses deftly arranged upon squirming little figures—these call not only for skillful fingers, but calmness of spirit. The easily ruffled tempers of some children, whose fretful hour is not the sleepy one at bedtime but the one before breakfast, do not sweeten the process.

The situation is scarcely improved when little fingers begin to do the work for themselves or for each other. There may be less fretfullness then, but there is more play. To the normal child dressing is an interruption to the real business of life, and in the tumbled bedclothes, disordered pillows and their own untrammeled state of semi-undress there are vast possibilities of delight. A glorious unconcern for the flight of time remains even in the last hurrying minutes after the breakfast bell has sounded, and as the mother takes her seat at the table her feeling is easily that of exasperation.

A child's table manners are not apt to be soothing. I have seen a Chinese baby of two handle chop-sticks with a dexterity which I envied, but for an American child to manage knife , fork and spoon seems a different matter. Bad positions about the table, distaste for some article of food, chatter and nonsense and high flow of spirits, interrupting the more sedate conversation of their elders, never seem more annoying. Then there is the liability to accidents. "Like the notorious 'Goups'," sighs the mother:

They spilt their broth on the table cloth,
O, they lead untidy lives.

Happy the households—are there many in these days?—where quiet settles for a few minutes over the little group as they kneel for family prayers, a truly grateful calm in the squally period.

"Home work" makes the climax to the morning. The word is a direful one in the family. To the older children it represents the chief burden of their lives, to the young a standing grievance, to the mother constant interruption. She is perplexed to know what is the best time for this home study. If she decides on the morning hour it is not because that is ideally good, but only better than the short period of sunshine after school or the tired time after tea. But she knows full well that too often number work of curious reckoning, spelling which conforms to no rules and penmanship for which she blushes will be the product of the toilsome effort.

At last the school bell gives warning, and drooping spirits revive. With goodbves and kisses and shouts the little band tramps out to join the daily pilgrimage to the common Mecca, and within the home the reign of peace begins.

How do we mothers meet these mornings, often experienced, if not always so turbulent? Two principles, I believe, ought to guide us. There is a Chinese saying which runs somewhat in this wise: "Patience, patience, patience! Of all virtue patience is the most indispensable." This is the first and greatest need, to be prayed for with every evening petition and in our first waking moments.

The other is better generalship. This chaotic period can doubtless be brought to a greater degree under "the reign of law." One never sees such commotion over getting dressed among children on a farm where there are duties, in doors and out,, regularly required of them. Before real work a matter like that sinks into insignificance. Many of our problems arise because the sturdier qualities are not being called out in our children. But just as sterner duties develop obedience and dispatch, so it is quite possible for a firm demand, not irritable but inflexible, on the part of the parent to bring about similar results. "Mamma expects you to be ready for breakfast;" "Mamma expects you to learn your lessons with out fretting"—such requirements will bring many a little loiterer to time. If thus the home machinery can be made to run more smoothly, is it not a better way than heroically to endure the friection?—Lucy Ward Beecher.

THE USES OF PAIN.

Many Christian people look upon pain as an affliction, a cross to be borne and met resignedly. Christian Scientists deny the existence of pain.

Both these views are wrong; we should neither deny the existence of pain nor accept it as inevitable.

One of the important laws of the universe is self-preservation, and pain is one of its agents. Suppose, for instance, that the hands could be burned, or the stomach overloaded with indigestibles, without pain ensuing, how long would it be before the hands were a mass of scars, and the stomach worn out?

Is it not then obvious that instead of bewailing pain, we should learn its meaning and appreciate its intent.

In Nature's realm all is cause and effect. Health and good feeling are the normal attributes of man. Consequently pain, which is disagreeable, must have a cause which is abnormal. No organ in good condition does its work painfully. When it does, it is an infallible sign of disorder. Viewed in this light, we realize that pain is a blessing, because it is the signal of wrong conditions, which it is our duty to right.

Pain is the red flag of danger, and if we heed it not, the consequence will be of our own making not of pain's.—Health Culture.

Vacation has taught fathers and sons a good many lessons, but none more startling than the fact that boys grow up. And what is stranger, your boy is growing up. Some day he will be a man; some day he will be where you are, and life will have pushed off on him the responsibilities you bear today.

And yet—God forgive us!—too many of us fathers are trusting schools and clubs and haphazard circumstance to fit our boys for this inevitable usurpation. We are too busy to give them the companionship we owe them; too indifferent to their unspoken hopes to share in and shape their ambitions. Life and work close in upon us and we forget that they and not we ourselves are to be our successors.

We have not reached yet the blear-eyed Utopia in which parents breed children and society brings them up. Despite the polygamy and polyandry of the divorce courts we are still a nation of parents and children. And just because we are thus settled in families,

fathers and mothers ought to be friends of their children. The more complicated our social life becomes, the more imperative does this duty and—as all sermons say—this privilege become. It is not merely that such friendships make parents better parents, and children better men and women; they will make more gentle that approaching usurpation which for a moment startled us when we saw our boys could run almost as fast as we, and could plan almost as wisely and as vigorously as we. For we shall surrender to friends.

Schools and school teachers are no substitutes for fathers and mothers. The winter has its opportunities just as truly as the summer. And the home can have its friendships for father and boy just as truly as have the trail and the camp and the farm. Happy is the boy who knows this. And happier still the father.—The World Today.

The Quiet Hour.

Help me to make my will mine own,
To choose for once my way.
For strength to follow what I've willed,
For strength, O Lord, I pray.

Save me from slipping down again
In that sweet soft decline
To dally with my evil self—
My will, my will is mine!

Ah! how with my whole soul I long
For steady constancy,
Lord, keep my tide of purpose full,
Give me the victory!

—J. Edgar Park.

PRAYER.

Most merciful and blessed God, we come in the name of Jesus to seek Thy blessing. How much this can convey of light, strength, peace, joy, we have never yet fully known. We pray that we may do so now; for it is Thy favor which makes heaven what it is: the absence of it makes hell what it is. O Lord, bless us! Thou knowest our condition and our needs, and Thou canst give blessings to us in the way most suited to our wants. If any of us are not Thy children by faith in Christ Jesus, Lord, by Thy Spirit, make us such. If we are, improve us daily, by making us more like Thyself. We would be wholly Thine, would follow Thee fully, would cleave unto Thee with full purpose of heart. Help our weakness and confirm the desire of our souls. Amen.

THE HABIT OF DOING ONE'S BEST.

This habit of always doing one's best enters into the very marrow of one's heart and character; it affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear; and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superiority whatever one undertakes will give soul-satisfaction which a half-hearted, slipshod worker never knows.

When a man feels throbbing within him the power to do what he undertakes as well as it can possibly be done, and all of his faculties say "Amen" to what he is doing, and give their unqualified approval to his efforts—this is happiness, this is success. This buoyant sense of power spurs the faculties to their fullest development. It unfolds the mental, the moral and physical forces, and this very growth, the consciousness of an expanding mentality, and of a broadening horizon, gives an added satisfaction beyond the power of words to describe. It is a realization of nobility, the divinity of the mind.—Success.

THE ART OF SELF-DEFENSE.

"Have you ever studied the art of self-defense?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his inquisitor with a quiet smile, and then answered, thoughtfully:

"Yes; I have both studied and practiced it."

"Ah!" said the other eagerly, "whose system did you adopt?"

"Solomon's," was the reply.

Somewhat abashed the youth stammered out, "Solomon's! And what is the special point of his system of training?"

"Briefly this," replied the other, "'A soft answer turneth away wrath.'"

For a moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added, with a solemn emphasis, "Try it."

The recommendation is worthy of everyone's serious consideration. There must be times in the lives of all when we need a system of self-defense; and to go into training on Solomon's method will avert many a painful conflict. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Exchange.

THE BLESSING OF WAITING.

God's best gifts come slowly. We could not use them as he wants us to use them, if they did not. Many a man who is called of God to the doing of the work in which he is pouring out his life, and rightly convinced of God that God means to bring that work to abundant success, nevertheless wonders and chafes because "results" do not come. But growth and strength in waiting are results—bigger results, just now, than the results that are impatiently longed for. No one who has ever done really great things for God did them quickly. Paul had time to realize this as he lay in prison at Jerusalem and Caesarea. Moses, if he was like the rest of us, must have wondered "why" many times during the delays in Midian and the Sinaitic Wilderness. Jesus himself must have had a constant battle with the same temptation during the "thirty-silent years." And Abram developed not hopelessness but confidence in God. God means to send us that success in his work that we so eagerly pray for. But he cannot send it until the blessing of waiting has first fitted us to use the later blessing aright when it comes. Our acceptance of this preliminary blessing determines our receiving of that for which we wait.—Sunday-school Times.

THE DISBANDMENT OF THE KOREAN ARMY.

The folowing article is from the Seoul Press, and sheds some light on the conditions prevailing in Korea. This is an editorial in the issue of August 2:

"The Korean troops, recruited, as they were, mostly from the scum of the population afflicted with all the vices incidental to a lax discipline, have always been regarded by all right-minded observers as a standing menace to the public peace and tranquility, and since the disastrous incident of July 19, it must have been apparent to everybody that the disbandment of the Korean army was a measure of most urgent necessity. There is reason to believe that the necessity of the measure was recognized in responsible quarters almost immediately after the incident in question. But for obvious reasons, it was considered advisable to defer the carrying out of the measure for some days. Among these reasons, the most important, we believe, was the necessity of increasing the strength of our garrison all over the country, so as to be prepared for all eventualities. With the arrival of the reinforcements about two regiments strong, from Kokura, and the completion of their disposition over the southern peninsula which has hitherto been practically without any Japanese garrison worth speaking of, everything was ready for the disarmament of the Korean troops. This was, accordingly, done yesterday morning with a promptitude and efficiency reflecting no small credit upon the authorities concerned, Japanese and Koreans. It is to be deeply regretted that the execution of the measure caused a rather serious bloodshed, involving the death of a well-known, valiant officer and a number of scarcely less valiant non-commissioned officers and men. Regrettable as it is, incidents like this had been anticipated, and it has to be confessed that the loss of life has not been nearly so serious as we feared it might be. Yesterday's disbandment was confined to Seoul, the disbandment of the native garrisons in the interior being unavoidably deferred until the Rescript of disbandment had had time to reach the particular localities where these garrisons are stationed. However, it is not expected that the measure will occasion any serious difficulty outside of Seoul, for in no other place is the Korean garrison stronger than a few hundred men. Of the 7,300 men composing the whole Korean Army, about 4,000 have been in Seoul, the remainder being distributed among eight places. It will, therefore, be safe to regard the execution of the important measure as already practically complete.

CHILDREN LOVE POETRY.

A child at its play is a natural rhymer, having also a latent sense of metrical truth, writes Grace Duffield Goodwin in Good Housekeeping. Take any bright child of four or five and see how imitative he is, how readily he forms a little idea-less verse upon some simple model. His thought comes later; he will find the rhyme, and, after a brief struggle, the meter, and then he will instinctively choose poetical words. He heaps them together in splendid meaningless masses, but out of it all you will get a sense of color, of beauty, of richness. He has emptied his treasures. Every lovely word he knows is there regardless of its meaning. To him it is lovely, not because of any attempt at an embodied idea, but because of its soft vowels, its singing consonants, its beat of music.

A child of five listened to an older person reciting softly that most exquisitely musical poem of Hogg's:

"Bird of the wilderness
Blithesome and cumberless,
Sweet by thy matin o'er moorland and lea
Emblem of happiness,
Blest be thy dwelling place;
O, to abide in the desert with thee."

After a moment of deep thought she arose, waving her arms slowly like a bird in flight—"It's like wings, mother," she said.

Here is an instinct to be trained for service. It is ministered to in the nursery so long as the old-fashioned, simple rhymes will answer the purpose, but the child of four or five, who refuses longer to listen to the rhymed inanities which satisfied his first sense of musical numbers, is left without provision. The critical age for the budding little poetry lover is from four to eight, and if those years are not filled with something which answers to the developing instinct, that instinct seems to die, and with it perishes a great factor for happiness in mature life.

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